

# THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. III.

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## EDITORIAL NOTES.

THE CONVERTED CATHOLIC WILL BE sent from now to the end of the year for 50 cents. Many persons will see it for the first time when they receive this copy. We hope to have them among our regular readers.

A GOOD WAY FOR OUR NEW FRIENDS to subscribe is for one to get the name of four others with his own and forward us two dollars, and we will send the Monthly to all five for the next six months.

THERE IS NO MORE PRACTICAL WAY of helping this work for the conversion of Catholics than by extending the circulation of such a publication as this. How our hands will be strengthened and our heart made glad by a prompt and generous response to this appeal. All subscriptions to be forwarded to James A. O'Connor, 60 Bible House, New York.

WE ASK THE PRAYERS OF OUR READERS that the 650 converts from Rome to whom we have given the hand of fellowship at our preaching services in New

York during the last seven years, may be not only blessed in themselves, but be also a blessing to their former co-religionists, as they come in contact with them in the various walks of life.

PROFESSOR GEORGE MACLOSKIE, LL.D., of Princeton College, in forwarding a subscription, sends a word of greeting that will encourage our good friends who have interested themselves in this work. Writing under date of May 5, 1886, he says: "May God bless you and sustain your heart and abundantly use you. I find the ministers beginning to take note of your work with interest, as if they had hopes that the result would be good, and they feel that you have got on the right track."

SOME OF THE DIFFICULTIES WE HAVE to contend with in our work may be learned from the following extract of a letter received May 12: "Wrap up THE CONVERTED CATHOLIC well to avoid detection at the post-office here, as the postmaster is a Roman Catholic who, if he knew what it was, might not deliver it." And another correspondent

writes : " The postmaster at——is now a shrewd Irish Catholic lawyer, so don't write anything on postal cards about your work. And it will be well to have the magazines for the priest and myself sent in very close wrappers."

A SINGULAR ILLUSTRATION OF DIVISION in the Church of Rome has been furnished by the action of Dr. Bagshaw, Roman Catholic bishop of Nottingham, who, after denouncing the Primrose League, and warning the clergy to refuse to absolve any Catholics who attended meetings of the League, as being "most dangerous for Catholics," has now been required by the Pope to withdraw his prohibition. The secret of this wonderful change of front in the representative of an infallible Church may be found in the fact that Cardinal Manning, who represents the educated and loyal Roman Catholics, complained to the Pope that Dr. Bagshaw virtually was "committing Roman Catholics in England to the suspicion of disloyalty to the Crown and constitution, and that Leo XIII., however much he may be disposed to bolster up disloyalty in Ireland, cannot yet see his way to provoking a storm of hostile political and religious feeling in England. The time seems coming very rapidly when the Saviour's words, "a house that is divided against itself," will be peculiarly applicable to the Church of Rome.—*London Christian*, April 22.

WE LEARN FROM FATHER CHINIQUEV'S publishers, Messrs. Craig and Barlow, Chicago, that a new edition of his great work "Fifty Years in the Church of Rome" is now ready, notwithstanding the great misfortune attending the burning of the plates of the former edition.

This venerable converted Catholic priest is now in his seventy-seventh year, about the same age as Father Gavazzi, and for nearly thirty years he has been known as the most earnest opponent of Popery, besides being a most eloquent preacher of the Gospel. He has a large Presbyterian congregation in St. Anne, Ill., all converts from Rome, and a beautiful home; but we think his usefulness would be greatly increased if his work were concentrated in one of our large cities. The seclusion of his happy home, however, gives him leisure for the composition of such a splendid work as "Fifty Years in the Church of Rome," and though we, who are in the thick of the fray in a city like New York, would like to have such a fearless antagonist of Popery working by our side, the world at large will be more benefited by his writings. The price of this work is Five Dollars. Sent post-paid from this office.

FOR THE LAST EIGHTEEN MONTHS, since we began to publish "Converts from Rome," we have given the testimony of 300 persons who had been recently strict and devout Roman Catholics, but who had found the better way of salvation by faith in Christ alone. They had learned by divine grace that Jesus Christ, the Son of God and Redeemer of the world, could save them without having recourse to the Virgin Mary or Pope or priest. They realized that God alone had knowledge of their sins, which were committed in his sight, and that he alone had the power to forgive such sins. They further learned that the absolution of the priests and the prayers of Mary and the saints, with penances, indulgences, etc., had not availed them, and they just dropped

such practices without bitterness or resentment for having been deceived. They learned to trust in the finished work of Christ, the great High Priest who offered the sacrifice of himself once for all, and who was accepted by the Almighty Father as the propitiation of their sins. They believed that by repentance towards God and faith in Christ, trusting in his divine power to make atonement for them and be their reconciliation, they would be accepted of God. They believed that the heavenly Father was a God of mercy and love, who would receive them in the name of Christ, without waiting for the absolution or permission of the Pope and his priests; and they testified that the invitation and promise of the Saviour to come to him and he would give them rest, had brought peace to their souls. We have many more such testimonies, and are receiving new ones every day, which we shall publish regularly.

IMITATION IS SAID TO BE THE HIGHEST flattery. The publication of these testimonies has stirred up the Roman Catholic papers, and they have hunted around to find some Protestants who had recently become followers of the Pope. The *Catholic Review* has found two, both physicians, Geo. A. Sterling, in Sag Harbor, Staten Island, and G. A. Coggeshall, Ellsworth, Kansas, who left the Protestant Episcopal Church where they could confess their sins to Christ, preferring to confess them to Roman Catholic priests. Dr. Coggeshall says in his letter: "It is eight years since I became a Catholic, and at that time I had been six years an Episcopalian minister. It seems now like a dream, and I find it difficult to realize that I ever

took an active part in the comedy our Episcopalian friends are playing, and which is none the less sad that it is so ridiculous." When the good doctor returns to the faith of his fathers he will find that his true conversion will not be "like a dream."

THE REV. C. STAUDER, A CONVERTED Italian Catholic priest, has been doing missionary work among his countrymen in this city for the last fourteen years under the auspices of the Protestant Episcopal Church, holding services every Sunday afternoon in the chapel of Grace Church on Fourteenth Street. We have heard of his good work from time to time but, for the reason we suppose that we are not working on Episcopal lines, we have had no personal knowledge of his success. That he has gained the good will of his denomination, however, is evident from the fact that last month a wealthy lady of the Protestant Episcopal Church purchased for him the church of St. Philip on Mulberry Street, which a colored congregation had vacated. The price we understand, was \$30,000. The New York *Tribune* in its notice of the purchase, says that Mr. Stauder does not seek to convert the Italians who belong to any Christian Church, but only those who have no God in their lives and no hope in the world. The Italians who come to New York were all brought up at the feet of the priests in Italy. In religion they could be nothing else but Roman Catholics, as Protestantism was almost unknown in Italy twenty years ago. The youth of Italy, however, in the present day are cognizant of the change that has come over their country in the establishment of the kingdom of Italy, with the seat

of government at Rome, and the crippled power of the Pope—their spiritual *Papa* and the God of their salvation. Hence there is an open door for the work of Mr. Stauder. We most heartily wish him Godspeed.

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THE REV. ANTONIO ARRIGHI, ALSO A converted Italian Catholic priest, and formerly a co-worker of the venerable Father Gavazzi, has been very successful among the Italians in his work on Worth Street. His mission has been recently established as a church by the Presbytery of New York.

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WHEN SHALL MISSIONS AND CHURCHES be established and supported for the evangelization of the Irish Roman Catholics of New York and our other large cities? The Irish are seventy times seven more numerous than the Italians in the United States and they have the same false religion, the same ideas of moral government, the same dependence on the priest for their spiritual enlightenment. Shall nothing be done for them? The wealthy Protestants will cheerfully contribute for the conversion of Italian Roman Catholics, but for the Irish Roman Catholics—Oh! that is a different thing altogether. The Irish, you know, are so numerous and powerful in this city, and so many of them are in our houses as servants, and in our shops and manufactories, it would be in bad taste to interfere with their religion. Husbands and fathers who are ambitious of political honors; lawyers, physicians, and business men who want clients and customers must not touch the subject of converting the Irish, though they will readily contribute for the purpose of converting the Italian and French Roman Catholics. We believe however,

the time will come when all Roman Catholics of whatever nationality must have the Gospel preached to them and American Christians cannot evade their responsibility in the matter. Romanism is a false religion, and they who love the true must hate the false. The people must be told to come out of it or they shall surely perish.

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OCCASIONALLY AN ORDER COMES FOR a copy of the first volume of *THE CONVERTED CATHOLIC*. We are sorry to say we have no copies left. We have saved the plates of the serial, "The Confessions of a Catholic Priest," which ran through all the numbers of Vol. I., but thus far have been unable to publish this deeply interesting work. We have been waiting for "better times" to defray the cost of publication, after vainly trying to get any of the New York publishers to issue it. Rome is so powerful in this city that business men, and especially publishers, who cater for all tastes, will not touch anything that might displease the Pope. But with the help of God, the work shall appear, though we know not how soon, and the Pope, bishops and priests may threaten and boycott us as much as they please.

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WE OUGHT TO KNOW SOMETHING OF the sentiments of the Roman Catholics on the school question, having ministered to them as a priest for eight years in the diocese of Chicago, which has 110 parochial schools, with an attendance of 31,000 pupils. The great mass of the Roman Catholics are working people whose income is necessarily small. The teachers of these schools are monks or "Christian Brothers" and various orders of nuns, and monthly

collections for their support are taken up in the churches. In many instances the poor workingman is obliged to pay one dollar per month for each child that attends the school, besides the purchase of books. Do the people like such a tax on their hard-earned wages? By no means. Why do they not send their children to the public schools where a better education is received? Because the religion of Rome is a religion of fear and not of love. The priest in each parish holds the keys of the Roman Catholic kingdom of heaven in his hands, and he repeatedly tells the people that their souls cannot be saved unless they send their children to his schools. By his power to grant or withhold absolution he is absolute master of the souls of his parishioners. Woe be to the Catholic who sends his children to the public school where there is a parochial school. He may not send them to any school, and the priest will not protest—the more ignorant the people are the firmer is the hold the priest has over them—but if the advantages of the public school are used, he is sure to know it, and his wrath is vented in threats of excommunication, etc.

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AMONG THE BETTER CLASS OF CATHOLICS there is an earnest desire to have their children grow up Americans, and to promote this they seek opportunities of bringing them in contact with the children of American parents. The public school is the greatest agency in this country for fusing the population and establishing the citizenship of all on the basis of perfect equality. The Catholic Irishman or German would gladly avail himself of the opportunity thus afforded his children of becoming

thorough Americans, but the priest will not permit him. The children would become too intelligent, too independent, in a word too American to submit to his dictation. Hence all the power of the Church is brought to bear to compel the parents to send their children to the parish schools. The sacraments will be refused during life, and Christian burial will be denied after death. There will be no chance for the poor soul to stop short even at Purgatory. Down, down to Satan will the soul of the Irishman go who disobeys the priest by sending his children to the public schools.

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THE CALL FOR A CONVENTION OF Christian workers will be found in another part of this issue of *THE CONVERTED CATHOLIC*. Such a gathering is greatly needed. It will bring ministers, missionaries, evangelists, and individual Christians together into a closer acquaintance, and in the practical discussion of topics of vital importance to Christian work it will give a new impetus to evangelistic effort. All Christian workers are cordially invited. We hope to be able to attend. If any of our readers can give the time and afford the small expense they cannot do better than to make arrangements to visit Chicago at the time of the convention, June 16-23. By addressing a note with stamp to John C. Collins, Secretary and Home Correspondent, particulars may be learned as to reduced rates, etc.

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A BAPTIST PAPER SAYS: In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits, a book, too, which has

received the highest commendation of the Romish Bishop of Montreal: "It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights." That has been always the doctrine of the Church of Rome. When she is weak, however, she is "tolerant."

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IN ILLINOIS, ONE SUNDAY IN MAY, A Roman Catholic priest finding some of his flock would go to a Protestant church, fired three shots among them as they came from the evening service. Happily he proved a poor shot, but he was arrested. It is to be hoped that he will be taught that his bigoted anger must be kept within bounds.

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WE REPRINT FROM THE FEBRUARY number of 1884 an article—"A Picture without Words," which should make the American people see, if anything ever can make them see it, that the Church of Rome is the deadly enemy of the public school system.

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DURING THE SESSION OF THE PLENARY Council of the Roman Catholic Church of the United States in Baltimore last year a Miss Caldwell, of New York, gave \$300,000 to establish a Roman Catholic university in one of our large cities. Washington was chosen, and a large tract of land adjoining the Soldiers' Home has been purchased. The Roman Catholic papers say many Protestants are contributing to the endowment fund. Of course they are. We would like to see the public man

who is a candidate for any office refusing a subscription to any object endorsed by the Roman hierarchy. The *Catholic Review* says "political damnation" would be the doom of such a one. Rome certainly possesses the key to the power of the world, though it is some comfort to the Christian to know that our Lord has said "My kingdom is not of this world."

Of the proposed university the *Independent* says:

"In the theological department full-fledged Jesuitry will, it goes without saying, be taught. But who knows what the term philosophy covers? Isn't it simply a Jesuitical device for the introduction of politics? And who cannot see how insidious attacks against the anti-Catholic party may be planned in the very heart of the capital, and a strong papal influence be established in our beloved Washington? From this point the imagination may construct a picture of woe not equalled since she overthrow of the Roman republic."

This may seem "funny" writing to the *Independent*, who knows that there is no anti-Catholic party in the United States; and who further knows there is not even a society or organization whose business it is to tell the world that the teachings of the Jesuits are immoral in all their bearing on the civil and religious life of the people. The "Moral Theology of the Jesuits," translated from Jesuit Gury's "Theologia Moralis," now running through this monthly, shows what those teachings are.

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IN A BUSINESS POINT OF VIEW IT IS very discouraging to issue a publication like this, when so many good Christians will not promptly renew their subscriptions. We mean you, dear friends, who have not renewed for this year. Please attend to this small matter.



**CONVERTS FROM ROME.**

MORRISVILLE, N. Y.

REV. MR. O'CONNOR:

DEAR SIR.—Please send me some copies of the tract "The Portrait of Mary in Heaven" and "The Crucified Jesus and the Penitent Thief." I want to send them to Converted Catholics. Miss Nellie Callahan was with me one day and told me of herself and Miss Zoor, of Oneida. Miss Callahan said that when she went to live with Mrs. D's family, who were Presbyterians, she was quite young, not yet 16. Through their kindness she was persuaded to go to their Sunday School, and Mrs. D. gave her a nice Bible, which she has yet and thinks a great deal of. When her family found it out they tried to get her to stay home. After she united with the church she told her parents that if they would not let her live with the D. family she would run away, and that she never could nor would be a Catholic any more. She lived with Mrs. D. six years. She said she was in Hamilton, one day, about eight miles from here, the place where the priest lives, and where a man called Father Ludden built a church, and there she met the priest, and he told her if she did not come back to "the Church" she would surely be damned and go to hell. She was so frightened she did not dare say a word; she was so young then. But now if they said anything to her she would soon tell them just what she thought of them, for she is not afraid of the priest or Pope now. She then told me of Miss Zoor, who worked for Mrs. C., a Baptist lady. Mrs. C. was very good and kind to her, and had invited her many times to go with her to church. She did go once, and when

she got home she said she had never heard a sermon like that before. The result was she continued to go and was converted, and would not give them any rest until they baptized her and made her a member. You see her Romish baptism did not satisfy her. She said her people were about ready to kill her, but Mrs. C. told her she could stay with her as long as she wanted. I write you this that it may do your soul good to know that others have left Rome.

MRS. F. D. BLAKESLEE.

PITTSBURGH, PA.

DEAR BROTHER O'CONNOR.—I suppose that by this time you have come to the conclusion that I take no interest in you or your good and much needed work of converting Catholics, seeing that it is so long since you requested me to furnish you the particulars of the conversion of my Catholic wife. But by this letter you will perceive that I am deeply interested.

I have just been looking at a photograph of my wife, taken when she was a Catholic, and on the eve of her departure from me as a part of the persecution which for years she waged against me for the purpose of converting me to what at that time she really believed to be the only true Church. And as I looked at the portrait I could not help contrasting the expression of the features then as a Catholic in love with the Church, and now when her heart is filled with the love of God. Though she has been constantly exposed to the influence of her Catholic neighbors and acquaintances she has been true to Jesus, or more correctly, he has been true to her. He has never left her nor forsaken her, but has proved himself

able to save unto the uttermost all that come unto God through him. She was born and brought up a Catholic, but about ten years ago she was converted and is now a Methodist.

Dear brother, pray for your converted Catholic sister that the dear Lord might raise her up to be again as she has been in the past, a loving, an earnest, and an efficient worker in the vineyard, winning souls (both Catholic and Protestant) for Christ.

Yours in the bonds of Christian love and labor,

(Rev.) W. H. EVANS.

BOSTON, MASS.

DEAR BROTHER O'CONNOR.—When I saw by the papers that you had been at Mr. Moody's convention at Northfield last year I earnestly wished that you could pay Boston a visit and preach here some Sunday. The announcement of your service would fill any of our churches, and I am sure many Roman Catholics would gladly hear you. I know the converted Catholics would rejoice to greet you. There are hundreds of them here. I meet them at the Y. M. C. A. rooms, at Dr. Cullis' meetings, and at prayer meetings in different churches. I am one myself, having been converted one year ago. Up to that time I was a faithful Roman Catholic. My business brought me into contact with some Christians who took an interest in my spiritual welfare, and who talked to me so differently from the way of the priests, with whom I also did business, that I was favorably inclined to their views. It was not, however, until I called upon the Lord for myself and asked to know the way that I found Jesus to be the way, the truth and the life. Then I did not need

a priest to lead me to him. My sister is in a convent, but I hope to get her out. Yours in Christ's love,

J. M. C.

The Third Church, Pittsburgh, Pa., Rev. J. T. McCrory, Pastor, held their quarterly communion on last Sabbath, April 25th. They were cheered by an accession of twenty-three to the membership of the church; seventeen on the profession of their faith in Christ. Two adult baptisms. An interesting incident in connection with this occasion was the presentation for baptism of their four interesting little children by a father and mother who have but recently come out from the Roman Catholic Church, but are now among the most devoted and happy disciples of Jesus the Christ in the congregation.—*United Presbyterian*, April 29, 1886.

[Father O'Connor has been invited to preach in the above church, Sunday morning, May 23d, and in the Second Presbyterian Church, Allegheny, Rev. Dr. McMillan, pastor, in the evening. He expects to spend two weeks in Western Pennsylvania. Those friends who desire to hear him, and who will provide churches or halls in which he may speak, will please address Rev. J. T. McCrory, 371 Wylie Ave., Pittsburgh, Pa. In every case let the neighboring Catholics be invited, with the full assurance that nothing shall be said of them or to them but what is kind and true. While condemning the Roman Catholic system of religion, he loves the people and most earnestly desires their salvation. With the co-operation of Christians who are zealous for the salvation of souls, he can do much to enlighten the Catholics. The Lord alone can convert them.]



SUMMIT ACADEMY,  
Summit, N. J., May 4, 1886.

DEAR BROTHER O'CONNOR.—I do not know how to express my gratitude towards you for having led me into the right path. When I came to this country I was tired and disgusted with the superstitious belief of the Roman Catholic Church, but did not know how to get out of it. I went to churches of all denominations in order to find a religion that would give me peace, but I could not be persuaded.

In my doubts I despaired to find light, and began to think that all religions were business transactions, until I came to Masonic Temple, where you held your services. There I heard about the religious wars in France, and although I did not understand many words at that time, I was persuaded that the Roman Catholic Church had been guilty of great crimes. What you said on that Sunday and the next agreed perfectly with what I had found myself after many years of research and investigation. I was sincere, and therefore to tell you the joy I felt at not being wrong in my inquiries would be impossible. I felt like jumping on the platform and embracing you. The fact that I could not speak English plainly enough to explain my conduct to the audience kept me back. But I begged a young American near me to introduce me to you, which he did. I knew that my religion was wrong, but which religion was the right one I did not know. I was puzzled for a few weeks about that question until I heard you say on the following Sundays that every one can come to Jesus without going to a priest or to Mary or the saints.—“His blood cleanseth us from all sin.”

Oh, how welcome to me was that

news. How simple and yet how wonderful. You see I owe my conversion to you.

When I came here I chose the Methodist Church as being more conformable to my desire of testifying for God. I told my pastor, Rev. Mr. Owen, about my intention to preach the Gospel, and he gave me a letter of introduction to Rev. Dr. Buttz, President of the Drew Seminary, and next Fall I shall enter that institution, where I shall study to become able to preach the good tidings of the Gospel to my fellow-countrymen in France. Pray, remember me in your prayers, that I may be able to bring souls to the Lord. As for me, I will ask him to bless you and your good work. It is undoubtedly the most useful work that a man can do on earth today, for Catholic souls are perishing because they know not the truth. My warmest desire is to help you in extending your work all over the world, and if the Lord would give me ten fortunes I would employ them till the last cent, and expose my own life, to aid you who are doing the work of God. I have found peace in Jesus my Redeemer, and shall ever remember how you have helped me. With many thanks for all your kindness, I remain your faithful brother in Christ,

T. LEVEQUE.

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### A Singular Experience.

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WHEATLEY RIVER,  
PRINCE EDWARD ISLAND.

DEAR FATHER O'CONNOR.—In your monthly of last August you published my first letter on my conversion from the Roman Catholic Church, and now it gives me pleasure to send you further testimony. Occasionally I visit some

of my Catholic friends. They are now very kind to me and express the hope that I will return to the "Church." I can assure them that I could not find salvation in their religion, and I testify that I was ruined by it. Words would fail to express my consternation and anxiety when first I was urged to go to confession, and especially when preparing for first communion. I had been taught that a bad confession was worse than useless, as it added to our sins; and that I would receive the Lord Jesus Christ in the Eucharist, and that to receive communion without being free from sin by a good confession would be a horrible sacrifice, the greatest outrage against our Saviour. I desired to be reconciled to God and serve him, but my troubled conscience told me that I could not make a good confession. I also felt convinced of ignorance and want of understanding in many things concerning religion, and I thought that if I could learn more I might do better. Fearing to receive sacrilegious absolution and communion I tried to get permission to wait for another year, by telling the priest that I was not prepared for my first communion. The first year he consented to my request, saying that I was rather young. The next year I felt still worse and made the same request, but the priest would not consent. However, I went home, resolved to avoid my dreadful task. My superiors, supposing that the priest had sent me off, did not say much about it until the day arrived for first communion, when inquiry was made as to why I did not attend to my duty, as the priest had called for me, and I was reproached for not submitting to the Church. In another year I went for the third time to the priest to

learn the doctrine of the catechism, and I thought I would try and prepare for my first communion. I prayed most sincerely to God and the Virgin Mary for help, but I was more and more troubled with the fear that I never could succeed in making a good confession. I tried to examine my conscience and to count my sins, but this task was really overwhelming. My memory became confused, my head grew dizzy, and I felt bordering on despair, as I saw that I could not relate all my thoughts, words and actions. I attempted again to avoid this unnecessary torture, but my merciless mistress, who had complained of me to the priest, threatened that I would be denounced and turned out of doors unless I would submit to the Church. I saw that I had to make peace with the priest. At last came the dreaded hour to go to confession. The priest being a good questioner helped my memory, but troubled me much about circumstances and with very strange questions which I did not understand. After leaving the confessional I performed the penance which had been imposed on me, but I felt no relief. I went to confession again and again, trying to tell what I had forgotten. At last the priest gave me absolution, and the next day I was to receive my first communion. But my anguish was greater than ever after the priest's absolution. A strong voice within me told me that I was guilty by my foolish and useless confession, and that I could never be saved by such means. I tried to silence that voice by praying to God to have mercy on me, and to forgive and accept me as I was, promising that I would make my confession over again when my mind was calm. But the voice seemed to re-

fuse my promise, showing me that I had already done the best I could, and that the help to do better would never be given to me. The day of my first communion was very sad to me, as I feared that I was not worthy to receive my God. After receiving communion I felt inclined to wonder and doubt whether the creator of heaven and earth, the Saviour of the world, could so easily pass down my throat. I read the prayers after communion, but could not feel what I read. After those painful trials, seeing no means to escape the importunities and contempt of those with whom I lived, I conformed outwardly to the rules of the Church. But it would be tedious to hear the details of all I suffered while doing so. Still I believed that the Roman Catholic religion was the true one, but I thought that there was no salvation for me, and so I kept up the forms of the Church merely to save myself from being persecuted like others. Had I enjoyed peace with my people I would probably have remained in that state during the rest of my life. But my God has cast down a merciful eye upon me, and has brought me out of that cruel bondage. He has led me where I have found his holy word, and having pressed me to call upon him, he has comforted me with the hope of his mercy and has showed me that I am saved by repenting and trusting in him as the Gospel teaches, without the vain and painful confession to the priest, and without faith in the Popish Church, to the end that I may walk before the Lord in the land of the living.

Blessed be the Lord who hath not turned away my prayers nor his mercy from me.

MARIE ANNE CLARE.

A DEAR FRIEND IN TROY, N. Y., writes: "I was pleased to see a letter from *Miss*—not *Mrs.*—Musgrove in your April number. I am personally acquainted with her, and a more earnest, Christ-like soul I have never known. Her whole time is devoted to works of mercy; visiting the jails, alleys, and the destitute wherever she finds them. She is poor in this world's goods, and is dependent entirely on the Lord for her support. She meets many Romanists in her daily visits, and tells them of the better way. She is greatly interested in your good work. I just looked over the forty-sixth Psalm; it is so strengthening and beautiful, I thought I would call your attention to it that you too might get help from it. Wishing you Godspeed, I remain, yours in Christ.

"MRS. C. G. S."

WE HAVE MANY ROMAN CATHOLIC priests among our readers who are interested in what they see in *THE CONVERTED CATHOLIC* every month. So far none of them have returned it with the exception of Father Halde, of Titus, N. Y., who in sending back the May number, wrote the following suggestive remarks:

"If your *CONVERTED CATHOLIC* was worthy to be used in the place which we do not name, I would keep it, but I think it would be too much honor for it so I dispense you to send it to me any more."

"D. J. HALDE."

Comment on this is unnecessary. If the Roman Catholics be lacking in the refinements of life, and their only exemplars and spiritual guides be such coarse vulgar fellows as this Halde, their condition is hopeless. Come out, come out, ye decent Catholics, and be separate from that system that gives you no better or *cleaner* way of being saved than by dependence on such creatures as Halde.

**REFORMED CATHOLIC WORK.**

During the months of April and May Father O'Connor preached at the usual services in Masonic Temple, New York, except on Sunday, May 2d, when he preached at a union service of the two Congregational churches in Guilford, Conn. In that beautiful town on the shore of Long Island Sound he found some converted Catholics, one very intelligent man being a member of the Rev. G. W. Banks' church.

The following Tuesday, May 4th, he preached in the Opera House, Branford, half the audience being Roman Catholics. The Rev. Dr. Bake, pastor of the Congregational Church, made a very happy address at the close of the meeting, saying he would be happy to invite the Roman Catholics into his church, where they would learn the truths of religion. Rev. John C. Collins, of New Haven, was also present. Brother Collins is a converted Catholic, who has labored in New Haven for years as a most successful worker among the neglected classes.

One Sunday evening in April Father O'Connor introduced to his congregation in Masonic Temple an Episcopal rector, who delivered a most excellent discourse. Many clergymen of different denominations have preached to the converted Catholic congregation, but this was the first time an Episcopal clergyman had come forward to bid them Godspeed.

On Sunday, May 2d, Rev. J. E. Duclos, of Union Theological Seminary, preached while Father O'Connor was at Guilford, Conn. Mr. Duclos has been helping in these services all winter, doing good work in leading the singing, preaching and taking part in all the ex-

ercises. His ability as a learned preacher and his affability as a courteous Christian gentleman have endeared him to the Reformed Catholic congregation.

He spoke of the occasion when Christ uttered these words to the Apostles, "Preach the Gospel to every creature." The Gospel was to be sent unto all nations. Christ made no distinction between the Jew and the Greek, for he said, "Whosoever shall call on the name of the Lord shall be saved." Christ did not limit the sphere of his mission, nor did he classify the people among whom his Apostles were to labor, but told them to go unto all nations, baptizing them in the name of the Father, the Son and the Holy Ghost. The good the Gospel has done among all conditions of men was illustrated by the foreign missionary work. He referred to the work that is being done in New York among the fallen men and women, and showed how nothing but the Gospel could lift them out of their miserable and wretched state. Hundreds of these depraved beings have been redeemed in this great metropolis through the power of the Gospel. The Gospel must be preached in the name of the Father, the Son and the Holy Ghost. Here he pointed out the futility of preaching God's word according to Rabbinical views, where Christ is left out of the question, and also the false interpretation of the Scriptures given by the Roman Catholic Church, where saints are substituted for the Saviour.

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"Father O'Connor's Letters to Cardinal McCloskey." Fourth edition, 190 pages. Price 50 cents, bound in excelsior cloth. Address James A. O'Connor, 60 Bible House, New York.

**Father O'Connor at White Lake.**

Many persons came from considerable distances to hear this well known lecturer in the Reformed Presbyterian Church. Various points of Catholic doctrine were referred to. Of Purgatory he spoke at some length. Any one who expected to hear the geographical location of this mythical place described would not find any help in the Bible. The Lord may see fit to send for souls in Purgatory, but after all he does it freely. Nevertheless the priest must be paid cash for it. None who find themselves deceived by the cheat of Purgatory can ever come back to warn others. The best man—even the Pope or Cardinal McCloskey—has to go there and be punished. This is contrary to justice. You are pardoned, “go in peace.” Popery, as a jailer, takes the soul and punishes it when pardoned. The time, however, will be greatly shortened if the priest be paid for the masses.

He related the story of a priest who by a will had been left a large sum of money to pray the soul of the testator out of Purgatory. The priest could not show to the court “value received,” and never got the legacy. The lawyer told the judge, observing the priest’s confusion, that evidently there was a Purgatory, and the priest was now in it. The money is in the custody of the court yet, for no priest is ever sure whether he can locate the place or bring a soul out of it. Why not keep on saying masses for a good man all the time—day and night for years—and so get him into heaven. This the priests ought to do.

The speaker greatly preferred the Bible method of salvation: “Be it known

unto you, that through this man is preached forgiveness of sins, and that by him all that believe are justified from all things which they could not be justified by the law of Moses.”—Act: 13:38.

He referred to the remarkable case in Sullivan county of a well-known Roman Catholic citizen, who was an exemplary and conscientious Catholic, and who had done many good works, and had left behind many Christian friends, even among Protestants; yet the priest is still saying masses for his soul as if he were in Purgatory. If this is all Rome can do for its very best men, what will become of the worst?

The speaker failed to see that Rome had ever made any good Christians. That Church leaves out entirely the means of regeneration. It puts the Virgin Mary, the “saints,” and the priests forward and shuts out the person of God in Christ. Ten prayers are said to the Virgin for every one offered to God. The Virgin is too busy in heaven praising God to hear all the prayers offered in Rome, London, New York, etc.

A dark veil rises up between the worshipper and God, and the priests of Rome presume to follow souls beyond the grave, and claim jurisdiction over the eternal world.

A beautiful illustration was found in the rising sun, as he recently saw it in Livingston county, in early morning, when he was there on a lecturing tour. As he stopped at the railway station he was alone. The stars of night were growing dim; the sable curtain of darkness began to rise; a small bright opening under the hazy cloud revealed the approach of day. The rosy light was gradually increased; then a white streak of light shot across the fringes of

golden clouds; soon the whole atmosphere was balmy and luminous, while the disk of the sun peeping out stole over all this panorama of loveliness. The hill tops and the sloping farms reflected back the increasing radiance; while the dark curtain rose higher and higher, until the cheering light of day was unfolded in glorious majesty. Green grass came out to greet the welcome spring; birds of the air caught up the enchantment, and the inhabitants of the place rose early to witness the wonderful loveliness of a day of unusual brightness at this season of the year.

So it will be when the dark curtain of the Papacy is lifted from our world, and the degrading slavery of its followers be no more—a slavery worse than that which once was destroyed by war in our land, because of its rigors over the bodies of men, while the yoke is on the souls of millions of the followers of Rome. Oh! that they would come out from under the shadow of the Vatican and take the light of God's word, and become good Christians and good citizens.

The world is being filled with the light of God's word. The curtain of superstition and darkness is now gradually rising. Multitudes are coming out from Rome. Priests are dissatisfied and would leave if they knew what to do. The Papacy, which never can be reformed, as Luther and Knox and others found out, will be utterly destroyed under the light of the Gospel. Those who escape, by the grace of God, will come forth to this glorious light and liberty and free salvation of the Son of God, and the world will be all the brighter and happier for them and their successors in the coming ages.—*Monticello (N. Y.) Republican Feb. 26, 1886.*

### Lord Robert Montagu and the Church of Rome.

In the April number (page 114) we published under the heading of "English Priests and Perverts," a correspondence that, according to the *Toronto Globe* of Feb. 6, 1886, from which we quoted, passed between Lord Robert Montagu and Cardinal Manning. We saw the correspondence also in the San Francisco *Argonaut*, and doubtless it was copied into many other papers. It appears the correspondence originally appeared in the London *English Churchman* of Jan. 14. with this prefatory note from Lord Robert:

SIR.—Although I received no answer from Cardinal Manning to the letter which you published in your issue of the 7th, yet I received a letter from a well-known Monsignor. It may be an interest, or perhaps benefit, to some of your readers. Perhaps it would be fair to append part of a previous letter of mine, and my reply. I therefore give the three. Your obedient servant,

ROBERT MONTAGU.

Then follows the correspondence we published. So it will be seen the reply to Lord Robert was not written by Cardinal Manning but by one of the prelates of his arch-diocese. A courteous note from Mr. A. H. Guinness, secretary of the Protestant Alliance, 9 Strand, London, W. C., dated April 16th informs us that he has seen the original of the prelate's letter, but it is not Manning's. The following editorial in the *English Churchman*, of March 11th, further explains the matter:

LORD R. MONTAGU AND THE "TABLET."

The *Tablet*, in its last number, republishes from a Canadian paper a letter addressed to Lord Robert Montagu, which appeared in the columns of this journal on the 14th January last. The



*Tablet* quotes the Canadian journal as stating that this letter was addressed to Lord Robert Montagu by Cardinal Manning, and ventures to assert that "a more shameless forgery has seldom been perpetrated." It seems strange that our influential and usually well edited contemporary should have gone so far out of its authority. If the editor will turn to the copy of our journal forwarded to him on the 14th January, a very brief reference to the correspondence then published will be sufficient to show the incorrectness of the statement to which he has given currency. In the correspondence referred to it is expressly stated that "no reply was returned by Cardinal Manning to Lord Robert's letter," addressed to his Eminence on the occasion of his lordship's return to the Church of England, and that the letter which the *Tablet* describes as "a forgery" was written by "a well-known Monsignor," and in a reply to a wholly different communication, the contents of which are given in our paper of 14th January last. We can personally vouch for the authenticity of the letters, and we may be allowed to express the hope that the *Tablet*, as well as the other Roman Catholic papers which have commented upon the subject, will, from a regard of truth, withdraw the injurious imputations which they have been led to make through the misrepresentations of the Canadian press.

The following is Lord Robert Montagu's reply to the Monsignor's letter that was erroneously attributed to Cardinal Manning, which we published :

[*Reply dated February 22nd, 1883.*]

"My dear——, —I received your letter last night, and see that we are in sympathy. I therefore do not hesitate to tell you that I should have gone mad or died, any time these four last years, through the persistent action of those Jesuit priests if I had not continually repeated to myself these words: 'the Lord reigneth; and 'whatsoever is done upon the earth' Lo! he doeth it altogether' and there is no evil done in the city but he hath done it.'

"You venerate relics, and believe that the body, and blood, and soul of our Lord are in the Sacrament. Then, of what value, in comparison, are relics to any one? You pray to saints to protect you—to intercede for you as mediators between God and man. Yet our Lord is the perfect Protector, Guardian Intercessor and Mediator. And what can you have more, beyond perfection?

"It was he who brought me into the Roman Church for some purpose of his; and he takes me out of it for some purposes of his. It is not for me to know why. Only I know: 'Thou hast hedged up my way on every side'—except the way I am to go in. It is not for me to know why. It is for me to love and obey him. But to love him is to hate all unlike him. To obey him causes me to regard as enemies all who break his law. King David teaches us how to express this thought in strong language; so do the prophets; so does our Lord himself. Let us, then, both go in contradiction to the error of the sons of perdition, 'who deny their own master and Lord Jesus Christ.'"

"I remain yours very faithfully,  
"ROBT. MONTAGU."

### Assassination of a Bishop.

The assassination of the Roman Catholic Bishop of Madrid by one of his priests at the door of his cathedral on April the 18th, recalls a similar tragedy inside the door of the church of St. Genevieve in Paris in 1857, when Archbishop Sibour was fatally stabbed by one of his priests. The Spanish priest, Galeote by name, used a revolver, and said after the terrible deed, "I did it to avenge my honor as a man and priest, after a struggle of years. For the last six months I have been vainly trying to obtain reparation for the unfair deprivation of my right to say mass in the parish of Chisto del Salud . . . My line of defence will be to tell what I suffered—the plain truth."

The Frenchman, whose name was Jean Verger, stabbed Archbishop Si-bour while the latter was marching in procession at a "Novena" in the church, and as he plunged the dagger into his back, he cried, "No more goddesses," as if to punish the Archbishop for having helped to establish that new superstition, the immaculate conception of the Virgin Mary, which he was active in promoting. Verger was tried, condemned and executed within three weeks.

The condition of the Roman Catholic priesthood in Spain can be learned from the following Madrid correspondence of the *London Times*, April 26th :

The tide of feeling against the priesthood still keeps rising, being powerfully aided by the acts of the priests themselves. An hour previous to his assassination Bishop Izquierdo stringently prohibited the placing of the collection-tables in any church on Thursday and Friday last, except those in aid of the maternity hospitals; the placing of such tables for purposes anything but useful and charitable having become a serious abuse and even a scandal. The Bishop is hardly buried when the clergy show their respect for his orders and memory by placing more tables than ever before in the churches of Madrid. The people are indignant at this want of feeling and are excited still further by the recent scandals in Huesca and Minorca.

They have this morning a fresh incitement to the condemnation and coarse ridicule of priests. A young priest, concealing his profession, paid court to a girl in this capital, who refused to listen to him, although he proffered marriage. Last night the girl's brother, learning that her suitor was a priest, abused the pretender roundly. From words they came to blows, and both were arrested. On his being searched at the police station it was found that the priest wore a belt, to which was attached a five-barrelled revolver. It is this last fact, in view of recent events, that most attracts public attention. The

priest arrested comes from Cordova, and is aged twenty-eight. The vulgar do not hesitate to attribute the explosion of a petard in church at Granada, on Good Friday to the priests themselves, who they allege desire to recover the monopoly in the sale of candles, by showing that it is unsafe to procure them elsewhere. It has long been felt by all true Roman Catholics in Spain that the immorality which has reached an almost incredible point in their religious teachers must be swept away. The fear of damaging the Apostolic Church has kept them so long silent. Now that events have broken this treacherous calm a storm that will shake the Church to its foundation appears imminent.

### "Forbidding to Marry."

A correspondent of the *Pall Mall Gazette* having advocated the abolition of celibacy among the Roman Catholic clergy, H. Musgrave Wilkins, a Fellow of Merton, Oxford, thus replied to the letter: "Many years ago, on my remarking to the late Lord Lytton that such an intention was attributed to the then Pope, Pius IX., he replied: 'He will never do that. The influence of the Roman Catholic clergy depends on confession, and confession depends on clerical celibacy. People will be slow to confess to married men.' The fate of Molinos, the Quietist, in the sixteenth century, illustrates the dependence of clerical influence on confession. He urged people to consult their own consciences and to take the sacrament without confession and absolution, contrary to the practice of the Roman Church. This did not suit the clergy, whose influence waned when confession was dispensed with. Molinos was imprisoned for life and the old regime was restored. Pope Gregory VII., when he had enacted the celibacy, found himself obliged to permit the concubinage of his clergy."

### **Priests out of Rome.**

Besides those mentioned in previous issues of THE CONVERTED CATHOLIC, there are many others who have renounced the priesthood.

The Rev. C. Miel, D. D. is one of the professors of Pennsylvania University and editor of the Philadelphia *Avenir*, a semi-monthly French journal. He is also pastor of a French congregation in connection with the Protestant Episcopal Church in that city. He was for many years a Roman Catholic priest in France.

The Rev. D. F. McFaul, who labored with us so acceptably in the Reformed Catholic work four years ago, is pastor of the Methodist Episcopal Church, Lepisic, Del., in connection with the Wilmington Conference. Before he joined that conference he spent two years in Drew Seminary. Father McFaul was a student in St. Mary's Seminary, Baltimore, where we also received our training in theological lore. He was a priest in Maine until he came to us in 1881.

Rev. Michael Goodwin who in 1881 married a nun, the superioress of the convent attached to the church of which he was priest in Brooklyn, is in business in Philadelphia, and we learn he and his nun wife have two fine children—God bless them!

Rev. J. W. Gerdeman, who created such a sensation when he left the priesthood in Philadelphia where he was pastor of a large German Catholic Church in 1875, is now a successful lawyer in that city.

Studying law with him is Father Thos. E. Butler, who was a priest of St. Bridget's Roman Catholic Church, Jersey City, N. J., until on Sept. 12th, 1885,

he married one of his parishioners, Miss Ellen Brady, daughter and heiress of a wealthy merchant of that city. In another year Mr. Butler, who is a young man, will commence the practice of law in the city where he had been a priest.

Another ex-priest, who is a successful lawyer in Hartford, Conn., is our friend and classmate, John Hands, who was one of the brightest young men in the Baltimore Seminary in 1870.

J. Fitzgerald, the well-known publisher of the Humboldt Library of Science, the best publication on all branches of science in this city, and the author of many contributions to current literature, is also an ex-priest and brother of the Roman Catholic Bishop, Dr. Fitzgerald of Little Rock, Ark.

J. D. O'Connor, author of a "History of the Turkish Empire," a relative of the writer, and well-known in literary circles in Chicago, where he resides, was also a Roman Catholic priest.

We enumerate only a few of those who have proved themselves men of mark after they had left the Roman Catholic Church. They are good examples to those Catholic priests—and these are hundreds of them—who are afraid to make known their true convictions regarding the hollowness, the mockery, the deviltry of the Roman priesthood. That is their only profession, and they shrink from the labor of making an honorable living in a new calling. Be not afraid, O priests of Rome! but come out and be separate from the godless system. There is no God in your lives now, and many of you have no hope in the world. Hence you turn to the use of intoxicating drinks, hoping to stifle your convictions. Be not afraid, but come out in the name of the Lord, and he will bless you.

**Gems from Evangelist Needham.**

During Mr. Needham's mission to the Reformed Catholic Congregation in New York last winter many precious gems fell from his lips. From notes made by our dear brother, Francis Waldron, who is now in Rochester Seminary, we select the following:

One evening, having the Roman Catholics specially in view, Mr. Needham remarked that the Pagans of Greece and Rome believed there was a god for every manifestation of nature, light, heat, etc.; for every faculty of the mind, for every power of the soul. In fact, so fearful were they of neglecting any of the gods that they even erected altars inscribed, "To the Unknown God." When Paul came to Athens and saw these altars, he commended their zeal and said, "whom ye ignorantly worship, him declare I unto you." In like manner we have seen the zeal of the Roman Catholics and their punctuality in attending the services of their Church. They earnestly desire to find the way of salvation, and many of them would turn to Christ if they had anyone to show them the way. In speaking of his experience as an evangelist he said he liked to see people get angry when the truth was presented to them. It showed that they took some interest in the matter. Anything is better than the spiritual deadness which characterizes so many people. I am tired of hearing the question, "How shall we reach the masses?" It would be as pertinent to ask, "How shall we reach the millionaires?" It is quite as necessary to evangelize the godless man of Fifth Avenue as the heathen of the slums or of foreign lands. The Scrip-

ture hath concluded all under sin, all are alike totally depraved. It has become fashionable to decry the old-fashioned theology, the faith of our fathers. But, under the old law, as soon as the first pimple of leprosy appeared on a man's skin, though he were to outward appearances in perfect health, he was declared unclean, and put outside the camp. Just so every one born into this world; though he may appear good and moral in the eyes of the world, he has within him the seeds of sin which will drag him down to spiritual death, unless he be arrested in his course by the grace of God.

Some persons lay great stress upon the "final perseverance of the saints," but we would rather emphasize the final perseverance of Jesus Christ.

Another evening he preached on the priesthood of Christ, taking his arguments mainly from the Epistle to the Hebrews. He showed how Christ had perfectly complied with all the requirements and fulfilled all the duties of a priest. By his death he offered an all-sufficient sacrifice for sin and put an end to all material sacrifices, whether bloody or unbloody. He has now passed into the holy of holies where he liveth to make intercession for us. Seeing then that we have not an high-priest who cannot be touched with the feeling of our infirmities, we may come boldly to the throne of grace to obtain mercy and find grace to help in time of need, without asking saint or Virgin or priest to act as mediator between us and our Saviour Jesus Christ. Since God has made him a priest forever after the order of Melchisedec, the human priesthood has been abolished, and any man who claims to be a priest nowadays is an impostor and usurper.

**Little Bible Studies.**

**NO. I.—SEVEN RESPONSIBILITIES.**

BY MRS. GEO. C. NEEDHAM.

There are seven things a Christian is said to be :

1. "The light of the world." Matt.

5:14. When Jesus was on the earth he was the light of the world. Jno. 12:46. When he departed he left his Church to represent him. He was the Sun of Righteousness. Mal. 4:2. This is the night history of the Church. In the natural world the moon gives light by night. But she shines by derived light. In the song of Solomon the Church is likened to the moon. Cant. 6:10. The Church, then, in the absence of Jesus the Sun, is to shine like the moon through the light which he imparts to her.

2. "The salt of the earth." Matt.

5:13. Salt is purifying. The world in Scripture is designated as a dead, corrupt thing. The influence of the Church in the midst of sin and death is to be healthful, purifying and counteracting. A bituminous salt, found in large quantities in Pales'tine, was constantly used by the priests to counteract the smell of burning flesh. This substance was easily damaged by exposure. When unfit for use in the sacrifices it was strewn upon the pavement of the temple. Hence the words :

"Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

3. "A city set on a hill. A city that is set on a hill cannot be hid." Matt.

5:14. Under the Mosaic law twelve cities of refuge were provided for the

man-slayer who killed his neighbor accidentally. Jos. 20:1-6. These were built on eminences, readily seen, and easy of access. They pointed forward to Jesus Christ the true refuge for every guilty soul. But what the figure of the city means in reference to the Christian is this : As Jesus, by his own compassion and suitability in all points to succor the needy, won crowds of people unto him for blessing, for salvation, and for healing, so the Christian is to try and imitate his Master, stretching forth hands of help and tenderness to all men. Israel, in the millennial day, shall be a true city of refuge to all the nations. "They that dwell (once dwelt) under his shadow shall return." Hos. 14:1; Zec. 8:23.

4. "The branches of the vine." "I am the vine ; ye are the branches." Jno. 15:5. Fruitfulness is the great idea in the vine. The wood is absolutely useless for all practical purposes. It is brittle, crooked grained, small in diameter, and unfit even for fuel. Yet in proportion to its capacity the vine tree exceeds all other plants in rich and abundant fruit yield. So the Christian, cross-grained and useless in himself, is called to bear fruit in the spirit unto the glory of God.

5. "Christ's witnesses." Acts 1:8. The word means "martyrs." Stephen was punished for his good confession of Jesus Christ. In Rev. 6:7, there were seen "the souls of them that were slain for the word of God, and for the testimony which they held." To be Christ's true witness one must confess him in spite of scorn or persecution. Peter, by Pilate's fire, was a poor witness ; after the spirit came upon him in power he was the boldest of confessors. Acts 3:14-15.

6. "Living Epistles." 2 Cor. 3:3. A Christian is God's open letter for all the world to read the story of Jesus Christ in his life and conduct. Can the world read the one word CHRIST, written in large type across all my business and pleasures. Is our life a benediction of "grace, mercy and peace" to all who have contact with us?

7. "Servants of Christ." Jno. 13: 14-16. The servant is employed for work, not for fellowship. "Ye are my servants if ye do whatsoever I command you." Submission of will is the great requisite in a servant. The hope of the servant is reward. "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Shall we seek to keep this sevenfold responsibility committed to us?

### Ticket for Heaven.

A gentleman in Halifax, Nova Scotia, recently received a letter from Rev. L. G. Auclair, priest, St. Cœur de Marie, Quebec, inclosing "ten tickets for Heaven. Kindly help us. The Holy Virgin will recompense you. During six years we shall say holy mass for our benefactors. Assembled in the chapel every evening we shall pray for them. Have courage; there is a good chance for you. I have heard a favorable report of you. That is why I hope you will not refuse us."

This letter was written a fortnight ago. We have a sample of the ticket for Heaven. The following is the inscription on the first side (translated.)

"Ticket for Heaven.

"25 Cents.

"The Catholic Church is the way to  
"Heaven. Without the Church  
"no Salvation.

"For the next six years a mass will be said at the Cœur de Marie every month for those who buy these tickets.

"Imprimatur,

E. A. TASCHEREAU,

*Archbishop of Quebec.*"

On the other side of the ticket there are given

#### "DIRECTIONS

"For voyageurs who are travelling towards Paradise.

DEPART: At all hours. ARRIVE: when God pleases.

#### PRICE OF PLACE:—

1st. class. Innocence and willing sacrifice.

2nd. class. Penitence and confidence in God.

3rd. class. Repentance and resignation.

#### NOTICE.

1st. There are no return tickets.

2nd. There are no pleasure trains.

3rd. Children who have not arrived at the years of understanding, pay nothing, provided they are held on the lap of their mother, the Church.

4th. It is requested that no other baggage than that of good works be carried if one does not wish to lose the train, nor experience any delay at the station before the last.

5th. Passengers are taken on all along the line.

And this, be it noted, is the way these things are done in the Province of Quebec, with the direct imprimatur of that distinguished personage Archbishop Taschereau. We think the foregoing is a pretty urgent plea for French evangelization. This way of getting people to Heaven would be startling enough to Peter and his brother Apostles.—Halifax *Presbyterian Witness*.

[Archbishop Taschereau has been recently created a Cardinal. In return he ought to send the Pope some of these tickets marked "complimentary." The French Canadians fully believe in the above nonsense. The priest is the God of their salvation. The superstitions of Rome, however, are not confined to the "common people," as we shall show in future issues.—Editor CONVERTED CATHOLIC.]



## The Growth of Romanism.

In January last year we published in *THE CONVERTED CATHOLIC*, the first of our second series of "Letters to Cardinal McCloskey," and continued them until the Cardinal's death in October. That first letter had reference chiefly to the Baltimore Plenary Council, which had just closed its session. Copious extracts from the speeches and sermons of the bishops were given and special attention was called to the growth of the Roman Catholic Church in the United States. We must refer our readers to the "Letter" itself for details.

Recently articles on the growth of Romanism have appeared in several religious journals. One in the *Christian Advocate* deals with the revival of Romanism in England, but in such general terms as to make it valueless for reference. Glittering generalities on the Roman question, whether in England or America, fall flat. The closing paragraph, however, taken from the London *Christian Commonwealth*, is so applicable to the United States that we also quote it :

"This one thing is certain. The old hot-headed anti-Romanist, full of texts as to the Man of Sin, Babylon, and the Scarlet Lady, is worse than a fool as the opponent of such men as Manning and Newman. The old battle-field of theological warfare belongs to the past. If Romanism is to be met, it must be out marched and surpassed by Protestants in two ways. Socially, in a larger care for the poor; and politically, in a more spiritual and devout method of dealing with the aspirations of the classes hitherto outside of political power."

The best way of all to meet Romanism is to send missionaries among them and distribute such literature on the subject as they will read, telling them

they can be saved without the aid of the Pope, priests, Virgin Mary or the Saints.

Another article of much value appeared in the Presbyterian *Home Missionary* giving facts and figures in abundance. The article was first read in a ministers' meeting, and we are told one gentleman said, "oh, the figures were made by some Roman Catholic writer," but the editor of the *Missionary* said they were trustworthy statistics which could not be gainsaid. Another said, "Have you not read Dr. Schaff's statistics, in which he shows that there are only 6,000,000 of Roman Catholics, nominal, by birth, and every other way, and more than 10,000,000 of evangelical Christians in this country?" And another minister said, "I am sorry you told me this, for I had hoped it was otherwise."

In *THE CONVERTED CATHOLIC* for March, 1884, we gave the statistics of the Roman Catholic Church taken from the "Catholic Directory," which we knew to be accurate. There were then in the United States 1 Cardinal, 15 Archbishops, 63 Bishops, 6,833 priests, and a Roman Catholic population of 6,482,396. That number must be considerably increased in two years, for the Irish are a prolific race. There are certainly over 7,000,000 Roman Catholics now in this country. The following is the article from the *Missionary*.

"Perhaps the common impression is that the Romish Church is not growing in number, if in influence, in the United States. It is alleged that the defection from among those born here are equal to the additions received by immigration from foreign lands. We have settled down in this conviction without entering into a critical examination of the matter, whilst facts and figures furnished by the most trustworthy statistics hardly justify our conclusion! The au-

thor of the book recently published, entitled 'Our Country,' shows that the contrary is emphatically true. He shows, by an array of figures that cannot be refuted, that the Romish Church has grown since 1850 faster than any other Church, or all of the Protestants Churches combined. We submit for the careful consideration of the reader these alarming figures:

'In 1850,' he tells us, 'the Catholic Church was nearly one-half as large as all evangelical Protestant churches. From 1850 to 1880 the population increased 116 per cent., the communicants of evangelical churches 185 per cent, and the Roman Catholic population 294 per cent. From 1850 to 1880 the number of evangelical churches increased 125 per cent. During the same period Catholic churches increased 447 per cent. From 1870 to 1880 the churches of all evangelical denominations increased 49 per cent., whilst Catholic churches multiplied 74 per cent. From 1875 to 1880 the ministers of evangelical churches increased in number 46 per cent., Catholic priests 61 per cent. From 1850 to 1870 ministers increased 86 per cent., priests 204 per cent. From 1850 to 1880 ministers increased 173 per cent., and priests 391 per cent. In 1850 the Catholic population was equal to 45 per cent. of the evangelical church membership; in 1870 it was equal to 68 per cent., and in 1880 a slight loss, due to falling off of immigration during the latter half of the period. Examination shows that the growth of the Catholic Church corresponds closely with that of the foreign population, but is somewhat more rapid. Since 1880 there has been marked increase in the Catholic population. The annual growth of the latter, from 1870 to 1880, was 176,733, while from 1883 to 1884 it was 231,322.'

Commenting on these figures, the Rev. Dr. James H. Brookes, of St. Louis, says in *Truth*, of which he is the editor.

"Apart from the figures, which show that since 1850 Romanism has outgrown all of the Protestant churches combined, common observation reveals

its huge dimensions, and its immense and increasing power, especially in our cities and larger towns.

"Its vast political influence, so great that it is admitted it changed the result of the last Presidential election; the crowds that throng its places of worship making it necessary in many of the leading churches to have repeated services during the day, in order to accommodate the people; the largely attended Parish schools, kept up and endowed in spite of the popular public school system; the silent but steady and resistless force with which it acts as a grand unit, a compact and thoroughly organized body, all prove that so far from waning, it is gathering additional strength day by day.

"What it will do with that strength, when in a position to wield it, may be seen by the following extract from the *Dublin Warden*, copied from *The Shepherd of the Valley*, a Roman Catholic paper published some years ago in St. Louis:

"We maintain that the Church of Rome is intolerant, that is, that she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she has the truth. The Church tolerates heretics where she is obliged to do so; but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics in this land should become a considerable majority—which in time will surely be the case—then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Romish Church treated heretics in the middle ages, and how she treats them to day wherever she has the power. We no more think of denying these historical facts than we do of blaming the Holy God and the princes of the Church for what they have thought it good to do."

It is not in any spirit of levity but in all seriousness we ask "What are you going to do about the growth of Romanism?"

# THE POPE'S SOLILOQUY.

## III.

### The Knights of Labor.

The Cardinal Secretary of the Propagation of the faith had taken his departure from the Pope's private study in the Vatican, leaving a great mass of correspondence on the table. With a far away look in his eyes the Pope gazed at it, and heaving a deep sigh, said to himself:

"When my temporal power was abolished under the reign of my predecessor, Pius IX., of happy memory, I thought future Popes would have an easy time of it. Indeed, besides the honor and glory of the thing, that was one of the reasons why I accepted the popedom. But I have more cares and troubles than I anticipated. My dethronement as temporal ruler has not brought me any relief. I fondly hoped I could devote myself exclusively to the salvation of the souls of the people, but vain were my hopes. Temporal affairs of all kinds, from Bismarck's conciliatory policy toward the Vatican and Gladstone's Home Rule bill for Ireland, down to the labor troubles in America, press upon me. I cannot attend to them all, yet I must not give up attention to the affairs of secular government. I must let spiritual things alone for the present.

"From my heart I wish the good Lord would take the salvation of souls out of my hands altogether. The people do not thank me for my efforts to save them, and yet I am continually sending commissions and dignities to archbishops and bishops all over the world, and they are ordaining priests for the purpose. Such is the frailty of human nature, however, that many of those

priests are not ordained of God, and their work comes to naught. It is a pity that the poor soul that is weary of sin and longs for the peace of God should not be allowed direct access to the throne of grace. I know that many of my bishops and priests are doing the best they can, but the people are not benefited by their efforts. Surely the Lord ought to be allowed to try what he could do when the cry of the repentant sinner reaches him. He might succeed where my priests and I have failed. I wish this could be done, but I am afraid of the Jesuits. I must defer further consideration of this subject.

"My office requires me to give attention to other things. The Cardinal Secretary desires me to look over this mass of correspondence, and especially the American letters. There is one from my new Cardinal of Quebec, Taschereau, asking what shall be done about the Knights of Labor. How can I tell him what to do? I never heard of them until a few weeks ago; yet he presses for an immediate answer, as if I knew everything about them. He must be silly to imagine that I know everything about all things—*De omnibus rebus et quibusdam aliis*—But I forget; he believes in my infallibility. Poor man! he does not know how little my infallibility avails me in acquiring knowledge. I have to read and study as hard as any other man, even if I am infallible, and I must try to master this labor problem as speedily as possible, for I see before me many other letters from America on the subject. I wish they would not bother me about an organization of which I know nothing. For years the Irish bishops were pestering me with petitions to condemn the Fenians, and when I did finally ex-

communicate them, the Land League arose, like the phenix, from its ashes. Then I opposed Parnell, and strange to say, instead of being squelched he became a greater power than ever. It is a matter of history that every person whom my predecessors have at any time excommunicated has been subsequently triumphantly successful. There was Martin Luther, for instance. What a sad mistake it was to hurl anathemas and curses at him. He gave as much as he received, and more, for the holy Church has suffered from his deadly blows ever since. I need not specify more of the blunders that have been committed. But they should be a warning to me to go slow in this matter of condemning a new and powerful organization like the Knights of Labor. I learn that there are half a million men enrolled in it, and a majority of them are faithful sons of my Church. Oh, if ever my infallibility could give me wisdom it is now. I wonder can it? If I decide against the men I might lose their allegiance altogether, and if I approve an oath-bound society I act inconsistently with the proceedings of my predecessors, who always condemned secret societies—that they could not control. Alas! what shall I do? I will call a council of my Cardinals to advise me. But then what will become of my infallibility? Let it go to the winds! I'm almost desperate. If my infallibility does not give me light I must look elsewhere for it. Light on this subject I must have.

"The only solution of the difficulty is to temporize. I will write to Taschereau and tell him to condemn them in Canada, but not a word for the United States. The Canadian Catholics are not imbued with the spirit of

liberty as are the Irish in the States. Let Taschereau condemn them gradually by warning his people not to unite with them, and let the priests in the confessional worm out the secrets of the order from those who have already joined. If my Church can only obtain full knowledge of the inside workings of the system, we shall have no difficulty in turning this powerful organization to good account in the interests of our holy religion. The capitalists and employers of labor whom the order seeks to coerce are nearly all Protestants, and it will be to our advantage if some of their wealth can be transferred to the workingmen. They are nearly all Catholics—Powderly, O'Donnell and other O's and Mac's in abundance, and the more wealth they acquire the richer will my Church become. Even if some of those Knights should seek to improve their condition, like their Protestant neighbors, and thereby become independent, we shall still retain our hold on the wives and children. We must not condemn the order in the United States—unless Jay Gould and other capitalists should become members of my Church. I wish they would come over to us. I would make Mr. Gould a Count of the Holy Roman Empire, and give him any number of indulgences. But it is useless to speculate on what I would do. I fear he has too much hard sense, as they say in America, to put his conscience—and his millions—in our keeping. I will not condemn the order in the United States, but let Cardinal Taschereau warn his people against it. Later I will hold a council on the subject and issue a decree. I cannot look at any more of these letters to-night. I'm bothered and perplexed. Temporizing is not

conducive to permanent repose, and I fear I shall have a bad night of it. If it be true, as Shakespeare says,

'Uneasy lies the head that wears a crown,' how much more troubled ought my poor head to be that wears a triple crown? An American who called to see me the other day said he was curious to see my tiara or triple crown. I told him he would have to wait until I attended some great ceremony. He had an idea that I wore it all the time. I could not tell him that I never look at it in private, as I am weary of the glitter and show and all this masquerade in the name of religion.

The following is an extract from the pastoral letter of Archbishop Taschereau, of Quebec, against the Knights of Labor in accordance with the Pope's instructions:

Serious riots, attended with disastrous conflagrations and great loss of life, have just occurred in a number of cities in the United States, and these misfortunes are the result of strikes, organized by a society whose ramifications extend everywhere, and count as its members laboring men of every kind. Having learned that delegates of the society known as the Knights of Labor have endeavored to recruit members in some parts of this province, we believe it our duty, dear brethren, to place you on your guard against it, and please remark that we do not speak in our own name, but in that of the Holy See, whose advice we have asked."

POPE LEO'S ORATORICAL ACTION IS said to be a curious study. His speeches are meditated, weighed and learned beforehand, and his gesticulation extremely violent. Sometimes one would think he was delivering a terrible harangue, when he was in reality delivering a stunted homily.—*New York World*.

## **Rome and the Public Schools.**

[Reprinted from the *Converted Catholic* for February, 1884.]

"A Picture without Words" is the title of a large cartoon which recently appeared in one of the illustrated papers of New York.

The first scene introduces the figure of Columbia teaching a boy to read from a volume labelled "Public School System," and at the boy's feet is a kitten, named "Romish Influence," sipping from a dish marked "Toleration." In the next scene the boy is stroking the cat, which is purring at his knee, while Columbia placidly reads her book.

In the following scene the cat has grown in size, and is playfully scratching the boy, who seems astonished at the familiarity, and the look on Columbia's face is thoughtful. In the fourth scene, the cat has taken the boy on its back against his will, and Columbia looks anxious. In the next scene, the cat, a fierce looking animal, has jumped on the "Public School System," which it is tearing with its claws, as it snaps and bites at the boy who recoils, and, with his teacher, looks thoroughly frightened. In the sixth and last scene, the boy and Columbia are prostrate under the feet of that which was hitherto a cat, but is now a tiger. Its fore feet are planted on the boy's breast, and its hind feet are crushing Columbia and the "Public School System." Its open jaws and gnashing teeth show that it is hungry for more prey. On its head is a red cap, and on its neck a scarlet robe, such as Cardinal McCloskey usually wore, with the inscription "Romish Influence." No truer picture of Rome's evil influence ever has appeared.

**FATHER MARTIN.****An Irish Story Full of the Gospel.**

"God will deal with perfect righteousness with all such, as he has shown in the beginning of the Epistle to the Romans. But when he says, 'He that believeth shall be saved, but he that believeth not shall be damned,' I think it is clear that he is speaking, not of the heathen, but of those who are within reach and hearing of the Gospel; for I find it written that 'he that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John xii. 48.) And I feel bound by the authority of such passages to declare solemnly to you, my dear friend, that this matter cannot be treated as a mere question for discussion or speculation. There is life and death in it; eternal life, eternal death. It is something terrible to me to think that I see your danger so vividly, while you are not awake to it. Some little while since I read of a woman being seen one night at Belfast walking along the narrow parapet of one of the loftiest houses in the city. She was asleep, and the people below gazed upward in mute horror, fearing lest a cry might awaken her, and cause her to fall headlong from the dizzy height. Yet, with her eyes fast closed, she held her way on the scanty ledge with unflinching step—dreaming, I suppose, that she was following some safe and easy roadway. Something like this was my position a few weeks since. Something like this, I fear, is yours even now. I seemed to be safe on firm ground. I thought of no danger. But a flash of light broke in on my soul,

and showed me where I stood, and revealed the gulf below. Yet, nearer than the danger, I saw deliverance. Nay, I found that from deliverance came the light that showed the danger. I have since found in Scripture a verse that describes my sensation. It is Ephes. v. 14: 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.' I thought of the voice that bid St. Augustine 'take up, and read,' and turning to the Evangelists, I came upon the story of the Crucifixion. I have sat for hours before the representation of that scene by Domenichino at Bologna; I have gazed on that wonderful picture by Rubens in the Cathedral of Antwerp till the tears have dropped from my eyes; but never did picture, sculpture, or crucifix bring the scene before me like that simple, terrible narrative. It seemed as if I could see the Man of Sorrows ascending up to Jerusalem, with firm and calm footsteps, leading his little timid band; enemies, powerful, cunning, unscrupulous, gathering like a cloud before him; while darkly hovering over, or descending to mingle among men, is revealed at intervals the awful being who rules and impels the wretched hearts that are readily yielded to his will. And as still new characters crowd on the scene, and the shadows fall darker and heavier from man's ingratitude, or treachery, or cruelty, how increasingly shines forth the grace of our Lord Jesus Christ! Though persecuted and forsaken, he accepts the central place of suffering, not wrapping himself in the pride of offended majesty, but clothed in the tender dignity of Divine compassion. There is not one spark of the lightning that shall yet flash from the Judgment Throne, but there is the fulness of that



gracious splendor which should have drawn every heart to the dust at his feet. And when wretched mortals rebel, led by Satan against their deliverer, challenge his claims, and, in the madness of their evil hearts, pass from false accusation to insult, and from thence to blows and shameful indignities, he rises greater from each encounter, the master of all, even in suffering. And this it was that moved me most, that the might of God should be put forth to suffer. It cost him but a word to create worlds and systems in all the complex order of their movements. The creation of man was an easy task to him, amazing as it is to us in the wonderful mechanism of our being and its subtle combinations of mind and matter. But I saw that when sin had come in and ruined soul and body, there remained no course open for the great God himself but destruction or else restoration of the being whom he had made. I saw him in his infinite pity choose the latter. And he who wrought creation with a word now addressed himself to the work of restoration like an athlete entering the lists for life and death. He laid aside the terrors of his arm, and the might of his glory, and descended into the scene of ruin, grappling the tremendous task with open breast and naked hand. I saw him in Gethsemane agonizing till his sweat was as it were great drops of blood falling to the earth. I followed him in thought to Calvary, and saw him yield his suffering might to the ignominy and torture of the cross; and when at last the taunting tongues of his wretched persecutors had been overawed by the deepening gloom of heaven, I seemed to hear, through the silence and darkness, the great drops of blood splashing on

the cursed earth. And then, I thought again, creation cost him who hangs there but a word; yet all the power of man could not form a blade of grass or a hair of his own head. Redemption has cost the Son of God a life of labor, and a death of mysterious and immeasurable suffering. Shall wretched lost man, then, dare to think of taking any part, however infinitesimal, in such a work? Can his labor, his cries, his tears, his blood, advance that redemption one hair's breadth? Can he restore the smallest fraction of that which he could not make? Will he dare to speak of works or merit before that awful spectacle of the holy and mighty one offering himself in agony, obedient unto death? Shall not he, must not he have all the glory which he has bought so dearly? Shall I be so impious as to say that his work was not complete, or that it is insufficient to raise me from earth to heaven, from sin to holiness, without help or effort of mine? Has he so failed to perform that which he undertook, that I must supplement it by prayers or penitence? When he cried, 'It is finished,' was anything on earth left for me to do except to fall at his feet and give him all the glory of my salvation by accepting his work, his death, as delivering me from every charge and supplying me with every merit? If not, where is the victory of the cross? If not, how is he the Saviour of his people? And if you conclude that his omnipotence has come short of procuring for you entire pardon of sin, and securing to you eternal life, what is the alternative? Shall wretched fallen man make up that which is lacking? My dear friend there is but one clear and plain alternative. If his arm cannot hold you, you will sink

through eternity, weighted under the wrath of God. Therefore the abyss is called bottomless."

"It is enough, my dear friend," said the Doctor, much moved, as he laid his hand on Father Martin's arm; "whatever my weakness, whatever my guilt, if it must be so, I do not doubt his power to save."

"Then surely you cannot doubt his will. Hear this, 'The wages of sin is death, but the gift of God is eternal life.' Therefore if he pays according to our merit the wages is death. But look at the weighty contrast—'The gift of God is eternal life.' Not the loan from God, not the trust, not the conditional possession, far less the sale or exchange for anything that you can give or promise, but the 'gift'—the deliberate, free, absolute, unconditional gift. He calls on you now to accept this without a second thought, under pain of insulting him by disbelieving his word."

"But do you mean literally that I am to be saved by just accepting this statement now?"

"Yes, now, as you lie on that bed."

"But how can I be assured of this?"

"Only by the pledged word of God. There is no other assurance. When Adam had only the word of Satan pledged to him in the garden of Eden he believed, and the whole race of man has been learning since, by the sad consequences since, that 'the devil was a liar from the beginning.' God restores all and gives much more through the blood of atonement. He has proclaimed it by promise, he has confirmed it by oath, and if you believe him to be true, you will ask no further pledge."

"It certainly is a perfect theory from beginning to end, and beats any system of philosophy of which I ever read."

"It is not to be adopted as a theory. That would be insulting to God and disastrous to you. It must be accepted as a revelation, for, by God's command it has been proclaimed, or, literally, heralded to all nations for the obedience of faith."

"But how can I make myself believe all this as a revelation? Belief does not rest upon the exercise of will."

"No, certainly. It rests on evidence. Neither can you make yourself believe. That is the prerogative of the Holy Ghost. Yet God does not mock you when he commands you to believe. He stands even now at the door and knocks. Do not hold it against him. Do not resist the Holy Spirit. Accept the grace which brings salvation. Take this book. He sent it to teach men the way of salvation. He taught St. Augustine salvation from it. He has taught it to me. Search it and see if I have spoken truly, and then you will believe because he has spoken. So shall your faith stand, not in the wisdom of man, but in the power of God."

#### CHAPTER V.

The Doctor awoke next morning suddenly, and sat up with an indefinable impression that something was wrong. A heavy gale raged without, shaking the house, howling in the chimney, and driving the rain in waves against the window panes. Within, all seemed silent.

The Doctor called to Mrs. Delany, whose kitchen was just opposite to his room, but he received no reply. Under an instinctive feeling of some catastrophe he threw on his dressing-gown, and seizing his crutches, made his way to the door and flung it open. The door of the kitchen also stood wide open, and a bright turf fire was blazing

in the grate. The crickets were chirping cheerily, and a large cat of very grave appearance sat up in front of the fire-place licking its paws and washing its face. No other living being was visible. The Doctor listened anxiously. A gust of wind swept round the house with a wailing sound that rose almost to a shriek, and the windows were shaken convulsively in their frames. Then followed the calm of exhaustion, and the ticking of the clock grew loud and clear.

The Doctor turned and began slowly and painfully to mount the stairs. The first object that met his eye as he reached the landing, and glanced rapidly through the doorway of the priest's room, was the figure of Mrs. Delany seated in the arm-chair opposite the bed. She appeared to be just recovering from a fainting fit, for she trembled and gathered her breath with difficulty. In a moment he knew all, and moving towards the bed, raised the cold hand and laid his fingers mechanically on the pulse. The wheel was broken at the cistern. Father Martin might have been asleep so gentle and peaceful was his expression, but for the sharper outline and marble pallor of his features.

The hand, gently released, fell into its first position on an open book; the index finger seeming still to draw attention to the passage whereon it lay. The Doctor stooped and read, while his tears dropped heavily on the page:—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

THE END.

This beautiful Irish story of Father Martin will be published in a handsome little book of 60 pages. Price 10 cents. 15 copies, \$1. Send orders to this office.

### Convention of Christian Workers.

A Convention of Christian workers, to continue from June 16th to the 23d inclusive, is called to be held in Chicago, Ill. There will be during the sessions a large number of short, practical essays upon the various branches of Christian work, modes, and instrumentalities, from leading writers and speakers, and free discussions. City missionaries, evangelists, Bible readers, theological students, ministers, Y. M. C. A. secretaries and all persons interested in evangelical labors, are invited to be present.

The call is signed by Chas. N. Crittenton, Florence mission, New York, N. Y.; George R. Clarke, Pacific Garden Mission, Chicago, Ill.; John C. Collins, Genl. Supt. Gospel Union, New Haven.; Hiram Camp, Pres. Gospel Union, New Haven, Conn.; Jas. A. O'Connor, Pastor Reformed Catholic Church, New York, N. Y.; H. B. Gibbud, Supt. Florence Mission, New York, N. Y.; John Currie, Evangelist, Gospel Chapel, Brooklyn, N. Y.; Geo. F. Pentecost, Pastor Tompkins Ave. Cong. Church, Brooklyn, N. Y.; A. J. Gordon, Pastor Clarendon St. Baptist Church, Boston, Mass.; Jacob Freshman, Pastor Hebrew Christian Church, New York, N. Y.; A. T. Pierson, Pastor Bethany Presbyterian Church, Philadelphia Pa.; Mrs. Jerry McAuley, Supt. Cremona Mission, New York, N. Y.; Geo. D. Dowkontt, M. D., Medical Supt. Medical Missionary Society, New York, N. Y.; Henry Wilson, Assistant Minister St. George's Protestant Episcopal Church, New York, N. Y.; Rev. E. S. Williams, Supt. of Missions, Minneapolis, Minn.; H. J. McCoy, Genl. Sec'y Y. M. C. A., San Francisco, Cal.; L. W. Munhall, Evangelist, Indianapolis Ind.; J. H. Cole, Evangelist, Chicago, Ill.; and many others. The singing will be conducted by Mr. and Mrs. George C. Stebbins.

Names of such as desire to go should be sent to John C. Collins, English Hall New Haven, Conn., with stamp enclosed, that certificates to secure reduced rates and all necessary information may be returned.

**THE MORAL THEOLOGY OF THE JESUITS.**

Translated for THE CONVERTED CATHOLIC from the Latin Text of Father  
J. P. Gury, of the Society of Jesus, Professor of Moral Theology  
in the Roman College.

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**(FOURTH COMMANDMENT—*Continued.*)****OBEEDIENCE.**

Children should obey their parents in all lawful and honest things while they are in their power. But they should not obey them in evil things, as is evident from natural law.

*Q.* Are sons bound to obey their parents in the choice of a profession?

*A.* No, in principle, because every man, as to the means of approaching his final end, or in order to regulate his life wholly and freely to that end, is entirely independent of others. Therefore parents sin grievously if they compel their children, directly or indirectly, to choose a state of life, whether monastic, ecclesiastical, or conjugal, or on the contrary if they hinder them, without a just cause, from choosing one of these states. I have said in principle, because it would be otherwise if the parents for good and reasonable causes were to oppose the wishes of the children; for example, if, finding themselves in need, they were obliged to depend upon the children for help, which could only be provided by the children remaining at home.

*Q.* Ought children to embrace a religious life in opposition to their parents?

*A.* Yes, in principle. Even more, the child acts with greater wisdom if, feeling a vocation for a religious life, and believing that the parents will oppose him unjustly, he conceals the matter from them and obeys the divine will. However it is not necessary thus to counsel minors whenever the matter is not pressing, or when they are not sure of their vocation. It is necessary to be cautious in giving this counsel to minors, since parents, by the protection of secular laws, are able to remove them from any place and keep them at home.

**CHAPTER III.****WHAT HUSBAND AND WIFE OWE ONE ANOTHER.**

(1) Mutual affection. (2) Conjugal companionship and cohabitation.  
(3) Food and shelter and that which is necessary for an honorable position.  
(4) Conjugal duty, when it is seriously demanded, and there be no valid reason for refusal. The husband is especially bound to see that his wife discharge her religious duties, and follow the precepts of the divine law and the church law. Because he is the head and the principal of the family, and consequently should have the proper direction of the wife and of the other members of the family. He should punish his wife when she commits a fault. This is necessary in order to correct and prevent scandal. Ordinarily he should use only kind words as the commencement of a correction, but if that is not sufficient he must resort to a more severe punishment.

A confessor should not put entire confidence in a wife's complaint against her husband, because women are in the habit of telling lies.

CASES OF CONSCIENCE.

CASE III. FILIAL DUTIES.

I. Agatha, a young girl of honorable parentage, is demanded in marriage by a noble, brave soldier, richer in virtues than in property. She accepts him very willingly, but her father opposes it, and protests that he will not consent to the marriage of his daughter to a wandering soldier, exposed to a thousand perils. But the excellent father's indignation does not restrain Agatha. On the contrary, after having many times vainly asked her father's consent to the legal ceremony, in spite of her father she contracts the desired marriage.

II. Eulalie, after mature reflection, resolves to enter a convent. Her father refuses her a dowry and his consent. But Eulalie, distinguished for her intellectual and moral qualities, obtains a free entrance into a convent, and without informing her father takes refuge there.

Q. (1) Should children obey their parents when it relates to a vocation?

Q. (2) What is to be said of Agatha and Eulalie?

A. *to the 1st ques.* Not in principle, because every person is free to choose a profession. Hence parents sin grievously in employing threats in order to deter their children from some vocation. They can, however, oppose them for just reasons.

A. *to the 2d ques.* As to Agatha it is a delicate matter. It was certainly necessary to compel the young girl to obey her father or to renew with energy her prayers that his determination might be altered. If these two methods were unsuccessful she is not to be accused of mortal sin in marrying an honorable man.

(2) As to Eulalie, she is to be excused, because she embraced a religious life, which she felt to be her vocation, and after having for a long time reflected upon it, and having respectfully asked the consent of her parents; she is not to be condemned, because, perceiving no other way to obey the divine will, she took flight secretly. But her father has committed a grave sin in unjustly opposing that vocation and in depriving his daughter of her dowry.

CASE VIII. DUTIES OF MASTERS.

Titius, thoughtless of his own salvation, has no care for the morals of his servants. They neglect the fast on Fridays or in Lent and they neither confess nor communicate. Titius sees all this and says nothing.

Q. What is to be said of Titius?

A. Titius is a bad master, detestable, and has committed a mortal sin in each one of these cases. How many masters, alas! in our time resemble Titius.

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We wish to send copies of this and succeeding issues to the Y. M. C. A. reading rooms all over the United States. We ask co-operation and help to do so. Fifty cents will send it for the remainder of the year.

### Father Ryan's Poem "Rest."

"DEAR BROTHER O'CONNOR.—I do not remember in all my readings and studies, a more plaintive poem than this of Father Ryan, 'the poet priest of the South,' who died last month. I cannot recall in any one instance—not excepting Edgar Allen Poe—such painful and pitiful repetition of 'toil,' 'weariness,' 'unfulfilled desire,' 'hollow cries,' 'barren prayers,' 'desert years.' With heart and soul 'oppressed' as poor Father Ryan here tells how his were, could we who have been Catholic priests do better than settle down, as he is said to have done, into a miserable death-in-life? Most certainly we could do better.

"Yet we can agree with him fully and cordially up to a certain point. We know, as he knew, how hard it is 'to sow and never garner grain' in the Church of Rome; we have prayed as he prayed, 'for rest, sweet rest'; we have planted in the spring and tasted little of the autumn yield. Nothing remained for him but a weak and human cry of 'heart oppressed.' He shed 'hot tears and pined for rest.' It may have been that poor Father Ryan's physical weaknesses were too great or too many for his honest convictions. *De mortuis nil nisi bonum.* Yet I am proud and happy to think that neither you nor I gave way to 'flesh and blood,' but took up without hesitation or fear of consequences, a position which Father Ryan's poem should greatly encourage us to hold. "T. P. H."

My feet are wearied, and my hands are tied,  
     My soul oppressed—  
 And I desire, what I have long desired—  
     Rest—only rest.

'Tis hard to toil, when toil is almost vain,  
     In barren ways;  
 'Tis hard to sow, and never garner grain,  
     In harvest days.

The burden of my days is hard to bear,  
     But God knows best;  
 And I have prayed, but vain has been my prayer,  
     For rest—sweet rest.

'Tis hard to plant in spring and never reap  
     The autumn yield;  
 'Tis hard to till, and when 'tis tilled to weep  
     O'er fruitless field.

And so I cry a weak and human cry,  
     So heart oppressed;  
 And so I sigh a weak and human sigh,  
     For rest—for rest.

My way has wound across the desert years,  
     And cares infest  
 My path, and through the flowing of hot tears  
     I pine for rest.

And I am restless still; 'twill soon be o'er;  
     For, down the west  
 Life's sun is setting, and I see the shore  
     Where I shall rest.